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231 have a few pairs. All goats are fed on salt, and billy goats are also given maize. Kids, and other young animals, are never killed for food.

Pigs also are raised for eating and sacrifice, but their meat is more popular and a large number are kept. They are the only animals which are generally killed for domestic eating. They are fed on the remains of *chi* after the grain has been three times soused. It is not rare for pigs and piglets to get quite drunk on this diet; there is quite a heavy mortality among them, and also occasionally among goats, who take the food by mistake, through their falling down dead drunk. The pig would appear to be a variety of the Himalayan wild pig; it is a relatively thin black animal, covered with bristles. All boars are castrated at the age of three or four months, by which time, it is said, they will have been old enough to cover the sow once. There are two reasons for thus castrating the boars; if it is not done it is said they would become savage and wander away into the forest. But there is a greater danger than [838] this; if a man should happen to eat the flesh of an uncastrated pig 811 he would thereupon commit sodomy. This is an example of the notion of *tamtoom*, an extremely important major Lepcha idea; if two events are believed to be inevitably connected, though the actual causation of the second by the first is not obvious, the second event is said to be the *tamtoom* of the first. With our logical attitude to the external world we have no proper parallel to this notion; the nearest approach would be if our common superstitions were believed to be specific and ineluctable. If for example walking under a ladder were believed to produce, say, a financial loss, this loss would be the *tamtoom* of walking under a ladder. The two acts need not necessarily be performed by or happen to the same person; when pre-natal precautions and body-marks are discussed, it will be seen that the child often suffers the *tamtoom* of his parents' actions.

838 Sodomy is strongly anti-social—it is called *nam-toak*, an act producing a year of disaster, the term which is also applied to incest—and an extremely embarrassing subject, one of the very few people don't like discussing. There is one man in the village, Takneum *youmi*, who has twice sodomised people when he was drunk and the victim asleep. In the second case, which occurred recently, the victim was old Lharibu Chujen, himself a grandfather; [684] he was not angry at the indignity offered and did not claim the recompense of a pig and five rupees and ceremonial cleansing by a Mun to which he was entitled

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Mun to which he was entitled. No neighbouring village is renowned for sodomy which is usually called by the periphrasis *mon-bo taa tyoul*—the effect of eating uncastrated boar. It is a typically Lepcha attitude to view such unethical acts as being out of the control of the aggressor; nobody would willingly or knowingly eat uncastrated pig, and therefore a sodomite who brings, or risks bringing a 'year of disaster' on the community is not responsible for his acts. No disgust is shown for Takneum *youmi*: but people avoid sleeping near him when he is drunk. The Lepchas state specifically that this *tamtoom* does not apply to other races, but only to themselves; other people can eat uncastrated pig without evil results; and if they commit sodomy it is because their habits are different. The eating of wild boars does not carry any such dangers.

Pigs, together with dogs and hens, are scavengers of human excrement; indeed it is necessary to be armed with a stick to drive them away, as these animals will follow people out into the forest; and they are so aggressive that young children are always accompanied by an elder in order to keep the animals away. There is a story of the dog, the pig, and the hen quarrelling over a piece of excrement, the things they say being given in words like their cries. The dog arrives first and says 'I am going to eat this, I am going to eat this.' 'Eu you might share it, eu eu' says the pig. 'Shant, shant' barks the dog. 'All right keep it, all right keep it' clucks the hen and goes away. Afterwards people usually clean themselves with sticks or stones or grass.

Dogs are kept and loved. Hunters will have three or four; other people just one or two. The lamas say that they give away superfluous puppies; other people kill theirs. All the dogs are watch-dogs and keep away wild animals and thieves. They are always fed by their owners. They are not supposed to come into the house; in point of fact they frequently do and are turned out again.

Cats are kept to keep down mice and rats. Whenever chicken is killed the cat is given some of the *cooked* meat. In this way, it is said, they will not kill live chickens. Occasionally if hungry they will kill and eat wild birds.

Fowls are kept both for food and for their eggs. Each hen has its own nest made for it, usually on the balcony. Two or three eggs are always left in the nests and therefore the hens do not go and hide clutches away from the house. Hen's wings are never clipped nor are they enclosed, and they seem, like the other animals,

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572 chiefly with its derivative meaning; nowadays the necessity of trading is so slight and the country relatively so peaceful that the earlier implications are being forgotten by most of the Lepchas.

In Lingthem and the neighbouring villages there are eight pairs of men who call themselves *ingʒong*; they give one another an elaborate feast every year, and always make rather special efforts to entertain their friends when they visit. Two reasons are advanced for setting up this inter- and intra-village relationship: either because the two men love one another, or because one or both lack anybody they can call 'brother' and wish for somebody they can look to for help in emergencies and who will care for their dependants in the event of untimely death. There is no ban on the children of such '*ingʒong*' marrying; the children call one another *ingʒong-bo* which is an abbreviation for 'child of father's *ingʒong*'. A wife and her husband's *ingʒong* will usually call one another mutually *ingʒong* if they are not otherwise related; if the husband's friend is markedly older than the woman she will call him 'father'. These Lepcha relationships are not very stable and are often allowed to lapse; this is of no importance as the relationship has no religious sanctions. I was told that two women could set up such a relationship but I neither found nor heard of any instances of this.

Sometimes the term is used even more loosely, without any sort of ceremony having taken place; two boys or young men, not nearly related, who spend much time together working or hunting, or even who are close neighbours, will call and speak of one another as *ingʒong*. Used this way the term is almost meaningless, though it has a trifle more warmth than *tyol*, the ordinary word for friend. There is no sort of overt homosexuality or even physical intimacy in the relationship. The Lepchas have almost completely separated the notions of love and sex; they use the same word to say they 'love' their friends, their parents and their wives; sexual activity is always referred to in direct and unambiguous terms. [838] Homosexuality is a meaningless concept for them.

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648 There is an obligation on the part of the Lepchas of Zongu to supply boys to act as servants for the Maharajah in his palace at Gangtok, and young men to be trained as State carpenters. When people are wanted to fill either of these posts an order is

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This is not, however, to relegate them to the position of domestic slaves; and while the laws of the state do not permit a woman to inherit land, she can, and does, own other property, and is an equal partner with her husband in the management of the household affairs.

In addition to the cereal food they raise, all the Jongu Lepchas keep pigs and cattle, which they slaughter from time to time. No attempt is made to breed from the best stock; nor is a bull ever taken to a cow, who "chooses her own husband," as Tafoor naïvely put it. All pigs are castrated when they are three months old, as they are considered to get savage after this age. Incidentally, it may be noted that the eating of uncastrated pig's flesh is believed to cause a man to become homosexual, a perversion which is practically unknown amongst Lepchas and regarded with disgust. There was only one known case in Lingtem, both parties being now old men with grown-up families. There is, as a matter of fact, no word in the Lepcha language for homosexuality, a man who practises it being called merely "one who has eaten uncastrated pig." This prohibition does not apply to women, and is ineffective outside the Lepcha tribe, Tibetans and Nepalese, for instance, being unaffected if they eat this flesh. Nor does it apply to the eating of wild boars, a particular delicacy which the Lepcha does not often obtain.

All domestic animals are regularly fed, and during monastery festivals I several times noticed men and women take a few scraps and give them to the stray dogs which hung around the place. The house-dog is kindly treated and, like all the other domestic animals, given a name. Pigs, chickens, and dogs are generally given the dregs of the fermented millet after it has been used for making *chi*, as a result of which the former are said sometimes to become inebriated, but I must confess that I have not myself seen a drunken pig. They also feed on human excrement, and may often be seen following people out to the fields for this purpose.

Sheep are not kept in Jongu, as the climate is thought to be too hot; but actually the dense forest would make grazing difficult. Nor does one ever see a horse or a mule, two